

*The Emperours
supremacy is
seene in these
things.*

the priests of the Lord, dispersed the world, *who intreate you for that which is the redemption of the world,* in they specially labour, who being lowers of the Apostolike doctrine, chiefe in the church of *Alexandria*, inting with your Maiestie, not to suffer heretikes, & those that are iustly condemned through their own perversines, to their owne courses; seeing whether looke vpon the impiety of their error, consider the work of their fury done, cannot only not bee admitted to the nor of Priestthoode, but also to haue name of Christian men taken from them. A little after, after he hath spoken of insolencies of the heretikes, in exhibiting their petitions to his highnesse, he cometh to this. It is therefore an exceeding thing for your Maiestie, for that a cross is added to your Diadem by the hand of the Lord yea to your faith, that so you may triumph over your enemies of the Church, because if it be commendable for you to wage war against the nations, great will your Glory bee, if you deliver the Church of *Alexandria*, in whose row, the wrong of all Christians rests, a grievous tyrant? Going on, and making

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A T R V E

reporte of a Conference had
betwixt Doctour Fulke, and the
Papists, being at Wil-
biche Castle:

Doctour Fulke becyng sent thi-
ther by the Bishop of Ely the
4. of October.
1580.



Handwritten notes on the right margin, including a large '4' and various numbers and symbols.

Handwritten notes at the bottom right, including the date '1602' and other illegible markings.

ARTS

Journal of a Conference

between the

British and

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*At Wisbich, the iiii. of
October.*

*Doctor Watson, Fecknam, Young, Vindam,
Oxenbridge, M. Mettam, VVood, Bluit.*

These persons being called into the great chamber in Wisbich castle, as Doct. Fulk was opening his mouth to declare his message, Doct. Watson prevented him as followeth, saying.

Watson.

Is it you that send for vs?

Fulk. I pray you let me tell my tale first.

Watson. We are commanded to come hither, we would know whether you sent for vs.

Fulk. And you will give mee leave to speake, I will tell you.

All the other speake together confusedly, We are come hither, we would know whether you sent for vs.

Fulk. Why masters, what disorder is this? I am come of a message fro my Lord of Ely, and will you not heare me utter it?

Wat. Why then, speake on.

Fulk. I am come from my Lord of Ely,

A conference betweene

to offer you that which heeretofore you haue refused, namely, Conference, to see if it may please God to moue you from your obstinacie, & to reuoke the heresies which yee hold.

Wals. We stand in the Catholike faith.

Young. We hold no heresies.

*ere is
be it so*
Fulk. If you will conferre with mee, I will proue that you stand in heresie, and not in the Catholike faith.

Vxenbridge. Do you come from my Lord of Ely? then let vs see your commission.

Fulk. I haue no commission, but a message by worde of mouth.

Vxen. and the rest. You should shew it vs in writing, we are not bound to credite you.

Fulk. I am of sufficient credite to bring a message.

Vxen and the rest. We need not to beleue you, except we list.

Fulk. Here is a Gentleman of my Lord of Ely, and a scholler of Cambridge, both which hearde the message deliuered to me, which can testifie the same.

Vxen. We were committed hither by writing.

Fulk. That is a good argument: because you were committed hither by writing, there;

Doct. Fulke, and the Papists.

therefore you may not receive a message by
worde of mouth. But I pray you make mee
a resolute answer, whether you will receive
my message, or no: If you will not, I shall
soone have doone with you.

Watson. What is your message?

Fulke. I tolde you before: to offer confe-
rence with you.

Wind. What shall bee the end of your
conference?

Fulke. To trie the truth to be on our side.

Wind. We have the truth, we are sure.

Fulke. That is the question, and shall ap-
peare by conference, and the end of the con-
ference is, that the truth may be tried, and
you may yeelde to the truth, or thereto your
selues to be obstinate.

Vren. & the rest. It is reason that all men
should yeelde to the truth.

Young. And we must likewise desire you
that if you heare the truth, you will obey it.

Fulke. Which all my heart: what else?

Watson. I pray you what is your name?

Fulke. My name is William Fulke.

Young. You were borne in London: I
know your father well.

Fulke. It may bee so.

A s

Watson.

A Conference betweene

Wat. You are Maister of Pembroke
hall, are you not?

Fulke. I am so.

Vxen. You were his Predecessour,
Maister Young.

Fulke. Shall wee goe about the matter
we came for? I pray you make mee an an-
swere whether you will conferre or no.

Watson and the rest. Our bookes are ta-
ken from vs.

Wind. They bid vs fight, and take our
weapons from vs.

Fulke. As I understand, you haue no
bookes taken from you, but such as were lately
written by those of your bestie. You are al-
lowed to haue the holy Scriptures, and the
ancient Fathers, and they are sufficient for
any conference.

Feck. We are to require our bookes. If
we haue them not, we cannot dispute. Our
notes that were gathered to helpe vs, are
taken from vs. The request is reasonable,
that we should haue our bookes.

Fulke. Those notes (as I understand)
are taken out of those late writers, but you
haue or may haue the Scriptures and anti-
ent Doctors.

Watson.

Doct. Fulk. and the Papists.

Watson. I pray you let vs haue those bookes that were taken away from vs.

Fulk. I haue no authoritie to deliuer you those bookes.

Wat. Then you come of a sleeueles errand.

Fecknam. We are willing to dispute.

Fulk. Presently?

Feck. What? presently? the questions must first bee proponed: you knowe in all schooles, and in the vniuersitie the questions are first set vp, according to the order of the schooles.

Fulk. I meane not that I should dispute without knowing the questions, but I would know your resolute answer, whether you will dispute in the case you now stand.

Vxen. and the rest. What shalbe the order of your disputation?

Fulk. I would first know your answer whether you will conferre or no, and then we will agree of the order.

Watson & the rest. We wil not refuse conference.

Fulk. Then I would vnderstande whether you will conferre by speech or writing.

Vxen and the rest. By writing? that would require

A Conference betweene

require too long a time.

Young. You are come newe from your bookes, it is no reason, that one armed should challenge the unarmed, we want bookes, & we are in prison, let vs be out of prison, and at Cambridge, and we wil dispute or write with you, as long as you can write a worde.

Fulk. You haue had more leasure to studie, than wee that are abroad and serue in the Church. Seeing ye refuse conference by writing, we will take order for conference by speech: choose one whom yee wil to speak for all the rest which may haue instruction from you all, for I cannot speake to eight men at once.

All. That is but reason, and we are content, so that wee may haue our bookes.

Fulk. I tolde you before that I cannot deliuer those that are taken away by order of the Counsell, but any of the olde Fathers you may haue.

All speake confusedly. Wee woulde haue our bookes, and conference together one with another.

Vxen. You come premeditated.

Fulk. You shal choose the questions your selues, and thereby it shall appeare whether

Doct. Fulk, and the Papists.

per I come premeditated.

Feck. Wee require conference one with another, wee cannot speake one worde together at freedome and libertie, these men are strange to mee as you are.

Mettam. He would enter vpon vs as we are naked, and blindfolded: it is but small glozy you can gaine by it, it is no victorie to overcome vs without our bookes.

Fulk. I seeke no glozy, but the glozy of God, and no victorie, but the victorie of truth: therefore I pray you make mee an absolute answer, whether you wil conferre and dispute.

Wat. We wil not presently in the state we are, we lack bookes, and conference, and knowledge of the questions.

Fulk. Then I must so certifie to the Bishop.

Wat. I pray you certifie our answer too.

Fulk. Your answer is, that you will not conferre in that state you are, except your bookes may be restored, and conference one with another.

Fecknam. I pray you let mee adde the third: the lawe is against vs, and wee desire that in heate of speech any thing doe passe vs,

A Conference betweene

us, there be no aduantage taken.

Fulk. When disputation is offered by authoritie, it is ment you shoulde speake what you can in defence of your opinion, that you speake in due tie as becommeth subjects.

Wind. It is reason wee shoulde haue time to studie.

Fulk. Being so long at leisure, you haue had time already to study.

Mettam. Our study hath been to serve God: and indeede disputation is void, for though wee overcome our aduersaries, we shoulde not preuaile, the law is already against vs: & wee come rather to suffer, than to dispute.

Fulk. You may shew vpon what arguments your faith is grounded: but I perceiue that at this time, & in the state you are now in, you doe refuse conference.

Wat. We doe so, except we may haue these three things graunted: our bookes restored, free conference one with another, and libertie to speake without danger of the law.

Win. You may adde the fourth, knowledge of the question.

Fulk. Then I haue an other matter

Doct. Fulk, and the Papists

signifie vnto you, That this afternoone I
meane to preach in the Parish Church, by
the grace of God, at two of the clocke, I re-
quire you to be present.

Watf. I will not come vntlesse I bee
brought by force.

Fulk. Nay, you shall not be brought vt-
lently, except you wil come willingly.

Wind. If we would haue heard sermons
we needed not to haue been heere in prison.

Fulk. I pray you let me heare your an-
were briefly, whether you will come to the
sermon or no?

Vxen. You were best aske vs seuerally
and then you shall heare our mindes.

Fulk. Maister Watfson, wil you come to
the Sermon?

Watf. No, I wil be none of your schol-

Fulk. What say you Maister Young?

Young. I will not come.

Fulk. What say you, Maister Fecknam?

Feck. I shal not heare any thing that is
good, but as the common preaching is, I
shall heare nothing but rayling, and blasphem-
ing.

Fulk. You giue both rayling and blas-
pheming

A Conference betweene

us, there be no advantage taken.

Fulk. When disputation is offered by authority, it is ment you shoulde speake what you can in defence of your opinion, that you speake in duetie as becommeth subjects.

Wind. It is reason wee shoulde haue time to studie.

Fulk. Being so long at leisure, you haue had time already to study.

Mettram. Our study hath been to serve God: and indeede disputation is void, for though wee overcome our aduersaries, we shoulde not preuaile, the law is already against us: & wee come rather to suffer, than to dispute.

Fulk. You may shew vpon what arguments your faith is grounded: but I perceiue that at this time, & in the state you are now in, you doe refuse conference.

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Wind. If we would haue heard sermons
we needed not to haue been heere in prison.

Fulk. I pray you let me heare your an-
were briefly, whether you will come to the
sermon or no?

Vxen. You were best aske vs severally
and then you shall heare our mindes.

Fulk. Maister Watson, wil you come to
the sermon?

Watf. No, I will be none of your schol-

Fulk. What say you Maister Young?

Young. I will not come.

Fulke. What say you, Maister Fecknam?

Feck. I shal not heare any thing that is
good, but as the common preaching is, I
shall heare nothing but rayling, and blaspheming.

Fulke. You giue both rayling and blaspheming

A conference betweene

pheming sentence of our preaching, and you
you speake of things you know not. How
many of our sermons haue you hearde,
which hath beene nothing but rayling and
blaspheming?

Feck. Heere is one that preacheth, that
the Papistes haue no knowledge of God the
Father, the Sonne, and the holy Ghost: and
shall gaue him a great knock on the brest
with the backe of his hand.

Flud. I pray you strike mee softer the
next time.

Feck. I cry you mercy, Sir.

Flud. When did I preach this, that you
charge mee withall?

Fecknam. You saide it to my selfe.

Flud. I am glad I haue founde you out.
This commeth of that spirite that leadeth
you into error. I neuer preached it in the
Church, neither did I say it to you in pri-
uate talke, that the Papists haue no know-
ledge of God the Father, &c. but I offered to
proone, that neither you, nor any papist, hath
the true knowledge of God the Father, God
the Sonne, and God the holy Ghost.

Wind and the rest. No knowledge, and
no true knowledge is all one.

Falk,

Doct. Fulk, and the Papists.

Fulk. Why Maisters, will you make no difference betwene no man, & no true man?

Young. No gold & no true gold is all one.

Fulk. It may be gold, although it be not good and perfect golde.

Vxen. Then it must bee a mixt matter.

Fulke. And such is your knowledge.

Vxen. You goe from substance to accident.

Fulk. No knowledge and no true knowledge do differ as much, as no man, and no true man, no gold, and no perfect gold.

Feck. I will dispute with you, Maister, before this company, and proue that I haue knowledge of God the Father, God the Sonne, and God the holy Ghost.

Flnd. When time serueth, I will proue (as I saide) that you haue no true knowledge of God the Father, &c: but seeing you misreport me, I will speake no more to you priuily, but from hencefoorth vpon the house toppe.

Wind. This is not the cause we come

Young. It is our faith, it needeth no demonstration: you required vs euen nowe to conuince our faith by reason, faith is above reason

A conference betweene

reason.

Fulk. Make you no difference between reason and Arguments?

Young. Our faith is not to bee proued by reason.

Fulk. I required you not to proue your faith by humane reason, neither did I name reason, but Argumentes: will you say your faith is groundd vpon no arguments?

Wat. Faith is an argument it self. *Fides est argumentum rerum sperandarum.*

Fulk. I maruell what you meane: will you say that *Hypostasis* is a Logicall Argument?

Vxen. I pray you make an end with this.

Fulk. I would but that you interrupted me: then say, Maister Vxenbridge, whether you will come to the Sermon.

Vxen. I would know before, what doctrine you will preach.

Fulk. If you please to be there, you shall heare.

Vxen. Yea, but I would know before what you holde of prayer for the dead, and honouring of Saints. What honour will you giue to the Saints?

Fulk. Suche honour as the Scriptures allowe.

Doct. Fulk, and the Papists.

Doct. Fulk.

Vxen. Then belike you allowe them
some honour.

Fulk. What els?

Vxen. What honour do you allowe them?

Fulk. I tolde you, such as the scripture
alloweth: The best I knowe is imitation.
I pray you make me a direct answer, whe-
ther you will come to the Sermon or no.

Vxen. Not, except I know what you
will preach. And so saide the rest.

Fulk. Then I must certifie my Lorde
Ely that you all refuse to come to the Ser-
mon, and you, Maister Fecknam, adde a rea-
son, because our preaching is nothing but
rapping and blaspheming,

Feck. I saide not that al your preaching
is such.

Fulk. Yes, that you did, and when you
had so saide, you exemplified it by Maister
Fluds preaching, which was no preaching,
but a private speache, and yet not so as you
reported it.

Feck. Well, I shall answer Maister
Flud at any time, &c.

Flud. And I shalbe ready to proue that
I saide.

Fulk. I

A Conference betweene

Fulk. I haue an other question to aske
Maister Feck. There was a little booke
in manner of an Apologie, of one that refused
to come to Church, giuen me by a Lady
of the Court to confute, at which time I haue
not the Authour of it: But after my answer
was printed, Maister Secretarie Wilkes
told me, that he vnderstood that you were
Authour: now my booke hath been out
viii. or ix. yeeres, I maruel you find not
to reply, except you allow it.

After a long pause, Fecknam said,
Feck. Where was my booke made

Fulk. I know not: but there were
uers copies went abroad.

Feck. Was it not the booke that
you wrote against *Iohn Gough*?

Fulk. No, it was written long before

Feck. It may be one of the foure points
that I confuted, when I was led violently
from the towne to heare a Sermon.

Fulk. I tell you it is none of that,
was written long before.

Feck. By my troth then I knowe it is not

Flud. Swear not.

Young. Who did swear?

Doct. Falk and the Papists.

Wals. There is Criticus that observeth.
Fock. I tel you vnfaynedly, except it be
that which I wrote against Gough, I wrote
none these xx. yeeres. Maister Wilson neuer
deliuered mee any booke, neither did I see
him that I wrote of, these xx. yeeres, and so
commend me to him.

Falk. Maister Wilson is a man of honor,
and except hee had vnderstanding that you
had acknowledged it, he would not haue re-
ported it to mee: but if you doe not acknow-
ledge it, I can say no more at this time.

I haue an other matter to propound vnto
you al: I heard Maister Young offer very li-
berally, to come to Cambridge, & to dispute
there, & I know the Uniuersity is very wil-
ling it might come so to passe: therfore if the
bishop of Ely, joining in suite wth the Uniuersi-
ty, doe obtayne licence of her Maiesty & you
may haue licence to dispute there, will you
then promise to be willing to accept it?

Young. Let vs be out of prison, and wee
will come to Cambridge, and dispute with
you. I will offer vnto you, as I did to Bucer,
let vs haue the libertie of the schooles, & let
vs haue al the learned men come frō beyond
the Sea, that be of our side: and let vs haue

B.

four

A conference betweene

four Notaries, two for vs, & two for you,
and at the ende of euery argument let them
reade it, and if they agree, let them say, *Con-*
cordat, & let the foure bookes be kept in two
Chests, wherof you to haue one key, & wee
an other, &c.

Fulk. For any indifferent order that you
yourselfes will deuise, there is no doubt but
it may be graunted, but your answer stands
vpon strange conditions, that you might be
out of prison, and that you might haue all
the Papists come from beyond Sea.

Young. Is it not reason we should be at
libertie, if you will haue vs dispute?

Fulk. If you vnderstand liberty, for leaue
to say what you can, in defence of your cau-
ses, it is reason: but it is not needefull that
you shoulde be enlarged and out of prison.

Young. Then it cannot be a free disputa-
tion, we are prisoners and cannot stirre.

Fulk. But if you might bee brought to
Cambridge, with leaue of the Queene, and
the Counsell, would you then dispute?

Young. So we might haue all them that
are beyond the Sea licensed to come vnto
vs.

Fulk. I perceiue you will not dispute,
except

Doct. Bulke, and the Papists.

except it bee upon impossible conditions.

Wat. Why should we alone take the cause in hand? it is the cause of the Church.

Fulk. Are not you in number, and learning sufficient to take such a matter in hand?

Vxen. Not, if you will have it a general disputation.

Fulk. I would know whether you that are heere, would take upon you the defence of your religion, if her Majestie will graunt you licence to dispute in the vniuersity.

Vxen and the rest. It is an unreasonable request that wee should be written to make a sute to the Queene, and the Councell.

Fulk. I doe not meane that you should be troubled with any such sute. I tolde you before, the Bishop & the Vniuersite might toyne in sute, if you wold promise to dispute, so licence might be obtained.

Mettam and the rest. Who should beare our charges?

Fulk. What speake you of charges?

Vxen and the rest. Is it not reason our charges should be borne? Wee haue been tossed from poste to pillar, and now we should

A Conference betweene

he tossed againe too and fro to Cambridge, it is reason wee should haue our charges borne.

So saide all the rest.

Fulk. For my parte I like no disputation: I neuer knew good come by disputation. In the beginning of Queene Maries time there was a disputation in the Convocation house: What good came of it? There was an other disputation in the beginning of the Queenes raigne at Westminster, there came no good of it. And since there haue beene disputations, but no good as I see, come of them: therefore I like not these disputations.

Fulk. Indeed you neuer gained by disputations, & therefore I cannot blame you though you like them not, but to the Church of God much good hath come by disputations.

Vxen. I neuer knewe it the way too faich.

Young. *Fides est donum Dei.* Faich is the gife of God giuen to the Church.

Fulk. If disputations had not beene a meane to faich, the Apostles would not haue blessed them.

Wind,

Doct. Fulke, and the Papists.

Wind. Our cause is past disputation,
it is concluded already by the Church. *Wind.*
Fulke. And yet this is your best Argu-
ment: The Church cannot erre, and we are
the Church; therefore we cannot erre.

Wind. And how? but here are sundrie
in the Church, there is but one Mistress of
truth. *Wind.* And how do you know she is
Fulke. Which is that?

Wind. The Catholike Church.
Fulke. And how? but the controversy is
nowe betweene us, whether you or wee
be the Catholike Church: And then what
shall we have to be where the Church is, but
the same Angustian faith, *Tantum vobis per
Scripturas?*

Wind. I confesse there is now
some controversy where the true Church is,
and it may be you are I know that there be
some in England at this day, which doubt
where the true Church is, but when they
looke backe at such time, when there could
bee no doubt, because there was but one
Church.

Fulke. What time was that? I pray
you.

A Conference betwene

Wind. That was *Anno Domini* 1516
when Luther began to preach, there was
but one Church throughout the whole
world.

Fulk. That is not so; for there was at
that time, and before the Church of the
Bohemians, and the Greeke Church, and
neither of these consented with the Church
of Rome.

Wind. The Greeke Church was re-
conciled long before in the Laterane Coun-
cell.

Fulk. That is more then I remember,
indeed in the Council of Ferrara, and Flo-
rentia, there was a reconciliation attempted
but it went not through.

Wind. Both there and in the Laterane
Council, they submitted themselves to the
Church of Rome in all things.

Fulk. I tell you of the Laterane Coun-
cell, I remember no such matter in question:
in the other it was intended, but it took no
place.

Feck. If it please you, sir, there is a place
called Florentia.

Fulk. I named the Florentine council

Doct. Fulk and the Papists.

Wind. And there they agreed in all things.

Fulk. That is false, they agreed not upon Purgatorie, and transubstantiation.

Seck. Why, the Emperour himself was there.

Fulk. I knowe it wel and Ioseph the Patriarche of Constantinople also, which was mainlye sould dead; while his felowes were debating of those two questions.

Windh. They agreed of all questions.

Fulk. They agreed not of Purgatorie and Transubstantiation.

Windh. They agreed of all.

Fulk. Then we are come to the issue, led beerted by the booke: *Sic liber index*.

Windh. Agreed.

Fulk. If any of you haue the last Tome of generall Councils, I wil shewe it to you.

Young. You may haue the abridgement of Councils, which was taken away from

Flud. That which was taken away

from you, was a Popish collection, containing many false things.

A conference betwene

Fulk. I would see the Councils at large.
Watson & the rest. Wee haue none.

Fulke. Then it must rest till wee may
see the booke.

Wind. There is no question but they
submitted themselves to the Church of Rome
in all things

Fulk. Where as you saide the Patri-
arche died, it is true, but before his death he
had submitted himselfe to the Church of
Rome.

Fulk. Indeed there was a scerpall of sub-
mission fained, as though hee had beene im-
ping of it, the same instant that he died. But
he that compareth it with the report of the
Council, and is acquainted with the prac-
tise of your Church, in making men away
in suche cases, will giue small credite unto
it.

Wat. You haue read Maister Foxe
his narration vppon it, that makes you say
so.

Fulk. What, do you think that I haue
not read the generall Councils, but in Ma-
ister Foxe his report goes a dawle.

Wat. I meane that Maister Foxe
seemes

Doct. Fulk, and the Papists.

...to make it, as though he were mar-
tyr, but it was confessed by his owne
chamberlaine that hee dyed of an Apo-
plexie.

Fulk. Whosoever he dyed, that submit-
teth of his soundeth not like truth: for it
manifest in the report of the Council, that
most of the Gregarians agreed not to it, nei-
ther yet do. But I pray you make me an ab-
olute answer whether you will dispute at
Cambridge if you be licenced?

All. We will not, wee knowe no good
may come of it.

Young. If you be so good a Disputee,
you shoulde have gone to the Council at
Paris, there you shoulde have had disputation
your belly full.

Fulk. Your Councils are too wel kno-
wen for any wise man to come to them, by
the example of Iohn Hus and Hierome of
Prage.

Vxen. You had a safeconduct from all
the Princes Christian, why were you not
there?

Fulk. As though Hus and Hierome of
Prage, had not the Emperour Sigismundus

A Conference betweene I

safeconduct, and yett saved not their lives
Wind. yd The Pope & all the Ecclesi-
astical Princes graunted a safeconduct.

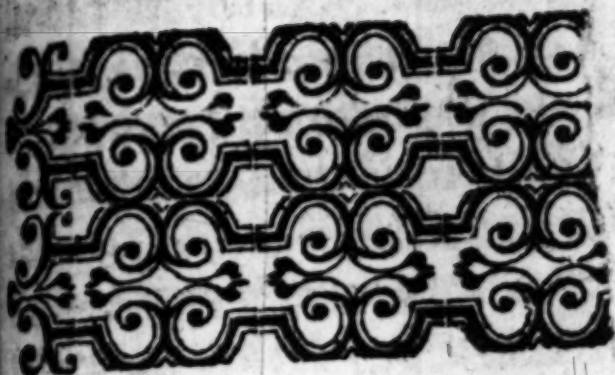
Fulk, What is little worth, for you know
you haue a Principle, *Non est fides seruand*
with them, whom you count Heretikes: and
what equitie could be looked for in the
Council, where he that is most greivously
accused, shal be the onely iudge? .00 124 130
36 Wack. I haue you any more to say to
us?

Fulk, Seeing yee refuse all chinges I
offer you, I haue no more to say: but to pray
to God, if it be his will, to open your eyes
that you may see the truth, or els to hasten
his iudgemente vpon you for your obsti-
nacie.

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Cranes in the Vintree, by Tho-

mas Dawson, for Tobie

Smith. 1581.

